

**Chukat:**  
**The Parasha of Death and Renewal**

# The Parasha of Death



# The Chronology of Chukat

Shelach

Second Summer in the Desert

Laws of Cohanim, Tzitzit

Korach complains about Tzitzit

14,700 die in a plague

Laws of the Red Heifer....

Miriam dies

40th year

Moshe hits the rock and Aharon and Moshe condemned to death

# What tells the story of death?

Shlach: The Israelites will die in the desert Year 2

Korach: Rebellion, many die

**Chukat: The laws of contact with death= 38 years**

Miriam dies Year 40

Moshe and Aharon condemned to death

(Edom doesn't let us pass The last military disappointment)

Aharon dies. Elazar takes over Year 40

# The Parasha of Renewal

Melech Arad of the Negev



וַיִּשְׁלַח הַכְּנַעֲנִי מֶלֶךְ-עָרֹד יֹשֵׁב הַנֶּגֶב כִּי בָא יִשְׂרָאֵל דֶּרֶךְ הָאֲתָרִים וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשָּׁבֶּה אֶמְנֹנוֹ שָׂבִי:

When the Canaanite, king of Arad, who dwelt in the Negeb, learned that Israel was coming by the way of Atharim, he engaged Israel in battle and took some of them captive.

וַיִּדָּר יִשְׂרָאֵל נָדָר לַיהוָה וַיֹּאמֶר אִם-נָתַן תְּתֵן אֶת-הָעָם הַזֶּה בְּיָדִי וְהָחַרַּמְתִּי אֶת-עָרֵיהֶם:

Then Israel made a vow to the LORD and said, “If You deliver this people into our hand, we will proscribe their towns.”

# Victory #1

וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל

וַיִּתֵּן אֶת־הַכְּנַעֲנִי וַיַּחַרֵם אֶתְּהֶם וְאֶת־עִרֵיהֶם וַיִּקְרָא שֵׁם־הַמָּקוֹם חֶרְמָה: (פ)

The LORD heeded Israel's plea and delivered up the Canaanites; and they and their cities were proscribed. So that place was named Hormah.

# Setback- Back to the old complaining?

וַיִּדְבֹּר

בְּאַלְהֵים וּבַמֹּשֶׁה לָמָּה הָעֲלִיתָנוּ מִמִּצְרַיִם לָמוּת בַּמִּדְבָּר כִּי אֵין לָחֶם וְאֵין מַיִם וְנַפְשֵׁנוּ קָצָה בַּלֶּחֶם הַקָּלֶקֶל:

and the people spoke against God and against Moses, “Why did you make us leave Egypt to die in the wilderness? There is no bread and no water, and we have come to loathe this miserable food.”

וַיִּשְׁלַח יְהוָה בָּעָם אֶת הַנְּחָשִׁים הַשָּׂרָפִים וַיִּנְשְׁכוּ אֶת־הָעָם וַיָּמָת עִם־רַב מִיִּשְׂרָאֵל:

The LORD sent seraph serpents against the people. They bit the people and many of the Israelites died.

# Not really!

וַיָּבֹאוּ הָעָם אֶל-מֹשֶׁה וַיֹּאמְרוּ חָטֵאנוּ כִּי-דִבַּרְנוּ בַּיהוָה וּבָךְ הַתְּפִלָּל אֶל-יְהוָה וַיִּסֶּר  
מֵעֲלֵינוּ אֶת-הַנָּחָשׁ וַיִּתְּפֵל מֹשֶׁה בְּעַד הָעָם:

The people came to Moses and said, “We sinned by speaking against the LORD and against you. Intercede with the LORD to take away the serpents from us!” And Moses interceded for the people.



# Israel **doesn't** complain!

אָז יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלֵי בְּאֵר עֲנוּ־לָהּ:

Then Israel sang this song: Spring up, O well—sing to it—

בְּאֵר חֲפָרוּהָ שְׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחֲקָק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well which the chieftains dug, Which the nobles of the people started With maces, with their own staffs. And from Midbar to Mattanah,

## Victory #2

וְלֹא־נָתַן סִיחֹן אֶת־יִשְׂרָאֵל עֹבֵר בְּגִבְלוֹ וַיֹּאסֹף סִיחֹן אֶת־כָּל־עַמּוֹ וַיֵּצֵא לִקְרַאת יִשְׂרָאֵל  
הַמִּדְבָּרָה וַיָּבֹא יַהֲצָה וַיִּלָּחֶם בְּיִשְׂרָאֵל:

But Sihon would not let Israel pass through his territory. Sihon gathered all his people and went out against Israel in the wilderness. He came to Jahaz and engaged Israel in battle.

וַיִּכֶּהוּ יִשְׂרָאֵל לְפִי־חָרֶב וַיִּירֶשׁ אֶת־אֶרְצוֹ מֵאֲרֹנִן עַד־יַבֶּק עַמּוֹן כִּי עַז גְּבוּל בְּנֵי עַמּוֹן:

But Israel put them to the sword, and took possession of their land, from the Arnon to the Jabbok, as far as [Az] of the Ammonites, for Az marked the boundary of the Ammonites.

# Israel is conquered! (sort of. See Transjordan class)

וַיִּקַּח יִשְׂרָאֵל אֶת כָּל-הָעָרִים הָאֵלֶּה וַיָּשֶׁב יִשְׂרָאֵל בְּכָל-עָרֵי הָאֱמֹרִי בְּחֶשְׁבֹן וּבְכָל-בְּנֵי-הָ:

Israel took all those towns. And Israel settled in all the towns of the Amorites, in Heshbon and all its dependencies.

Later on....

וַיָּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ הָאֱמֹרִי:

So Israel dwelt in the land of the Amorites.

**BTW...**

**It is only in this parasha and Balak that B'nai Yisrael  
are referred to simply as Yisrael.**

## Tikkun of the spies, victory #3

וַיִּשְׁלַח מֹשֶׁה לְרַגֵּל אֶת־יַעֲזֵר וַיִּלְכְּדוּ בְּנֵתָיָהּ וַיִּירֶשׁ [וַיִּזְרֹשׁ] אֶת־הָאֲמֹרִי אֲשֶׁר־שָׁם:

Then Moses sent to spy out Jazer, and they captured its dependencies and dispossessed the Amorites who were there.

# Victory #4, Og the Giant

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וַיִּבְדֹּף נָתַתִּי אֹתוֹ וְאֶת-כָּל-עַמּוֹ וְאֶת-אֶרְצוֹ וַעֲשִׂיתָ לוֹ כְּאִשֶּׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבוֹן׃

But the LORD said to Moses, “Do not fear him, for I give him and all his people and his land into your hand. You shall do to him as you did to Sihon king of the Amorites who dwelt in Heshbon.”

וַיָּבֹאוּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ עַד־בֵּלְתִּי הַשָּׂאִיר־לּוֹ שְׂרִיד וַיִּרְשׁוּ אֶת־אֲרָצוֹ׃

They defeated him and his sons and all his people, until no remnant was left him; and they took possession of his country.

In light of all this, how do we see this in Parshat Balak?

לֹא־הַבִּיט אֵין בִּיעֲקֹב וְלֹא־רָאָה עֵמֶל בְּיִשְׂרָאֵל יְהוָה אֱלֹהֵיוֹ עִמּוֹ וַתְּרוֹעַת מֶלֶךְ בּוֹ:

No harm is in sight for Jacob, No woe in view for Israel. The LORD their God is with them, And their King's acclaim in their midst.

# In light of all this, how does this story fit in?

וַיָּשָׁב יִשְׂרָאֵל בְּנִשְׁטִים וַיַּחֲלֵל הָעָם לְזָנוֹת אֶל-בָּנוֹת מוֹאָב:

While Israel was staying at Shittim, the people profaned themselves by whoring with the Moabite women,

וַתִּקְרְאוּ לָעָם לְזִבְחֵי אֱלֹהֵיהֶן וַיֹּאכַל הָעָם וַיִּשְׁתַּחֲוּ לֵאלֹהֵיהֶן:

who invited the people to the sacrifices for their god. The people partook of them and worshiped that god.

וַיִּצְמַד יִשְׂרָאֵל לְבַעַל פְּעֹר וַיַּחֲרֹאֲף יְהוָה בְּיִשְׂרָאֵל:

Thus Israel attached itself to Baal-peor, and the LORD was incensed with Israel.



# Who stops the plague this time? (last time, Aharon)

וַיֵּרָא פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן וַיֵּקֶם מִתּוֹךְ הָעֵדָה וַיִּקַּח רֶמֶחַ בְּיָדוֹ:

When Phinehas, son of Eleazar son of Aaron the priest, saw this, he left the assembly and, taking a spear in his hand,

וַיֵּ

לָא אֶל־הַקִּבְהָ וַיִּדְקֹר אֶת־שְׁנֵיהֶם אֶת־אִישׁ יִשְׂרָאֵל וְאֶת־הָאִשָּׁה אֶל־קִבְתָּהּ וַתַּעֲצֹר הַמַּגֵּפָה מֵעַל בְּנֵי יִשְׂרָאֵל:

he followed the Israelite into the chamber and stabbed both of them, the Israelite and the woman, through the belly. Then the plague against the Israelites was checked.

# This is a tikkun for the rebellion of Korach

שפת אמת במדבר פרשת פינחס

רק הכניס המעשה בכלל ישראל ועשה רק להראות שאף שחטאו בני"י עכ"ז יש בהם מי שינקום.  
ובזה שכך חמת המלך. ומה"ט לא עשאו משה רבינו ע"ה. כי הי' צריך להיות ע"י איש פשוט תוך  
כלל ישראל. ומה"ט י"ל שלא הי' נמשח מקודם.

Sefat Emet

Pinchas put Israel into this and he did this to show that though Bnai Yisrael sinned but they have someone to avenge for G-d and with this the wrath of the King was put down and this is why Moshe did not do it for it had to be a simple person part of klal Yisrael. And for this reason Pinechas was not anointed until now.

Where does Chukat fit into Bemidbar?





